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MEDITATIONS

ON THE

Power *and* Grace

OF OUR

LORD JESUS,

BEING A

Practical Supplement

To the Book entitled,

Jesus Christ the very G O D.

By JOHN GOFFE. *K*

L O N D O N :

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LORD JESUS, &c.

 H Holy Jesus, my Blessed Lord and Redeemer! In the former Treatise I have endeavour'd to confirm my own Faith, and assist others in the Belief of thy Divine Nature and true Godhead. My Meditation of thee has been sweet, and my Soul has praised thee with joyful Lips; but Works speak louder than Words: My Design therefore and Aim in this Supplement, is, practically to evidence what is *Faith in thee Jesus Christ*, or what it is to *believe on thee to Eternal Life*.

[This is here illustrated by way of Spiritual Conference and Transaction of the Soul and Body with Jesus Christ, under their threefold Circumstances: May the Work prosper, though the Instrument be worthless; the Design be gain'd, tho' the Means are weak: If the Establishment of those be promoted, who desire to know Christ in the Power of his Death, and the Vertue of his Resurrection, that they may be well satisfy'd in the Foundation on whom they build their Hopes for Eternal Life, my End is answered; for which Purpose, I commit my Self and Labours to his Acceptance and Blessing.

'Tis a Piece of Prudence in the Children of Men, to make their Wills, and settle their Affairs, and put in Order the Matters of their Families before they die. But 'tis their highest Wisdom to settle their Spiritual Concerns, and put all into safe Hands, whilst they have Life and Capacity.]

As, therefore, *I believe in God, I believe also in Thee his own Eternal Son*; who being God and Man in One Person, and invested with all Power both in Heaven and Earth, Power over all Flesh to give Eternal Life to as many as the Father has given thee; I would choose and make Thee Guardian and Trustee of my All, of
Soul

Soul and Body, and whatsoever relates to them for Time and Eternity. This Soul, and this Body, which were created and redeemed by thee, I absolutely resign to Thee, and chearfully leave in thy Hands, 2 Tim. i. 12. *Knowing whom I have believed, and being perswaded that thou art able to keep that which I have committed to thee against that Day.*

This Soul and Body of mine I consider under Threefold Circumstances.

First, *As now united, but must be shortly separated and parted.*

Secondly, *As they must remain for a Season in that separate State from one another.*

Thirdly, *As they will be reunited, and live together for ever.*

Under all these Circumstances I leave my Self, my whole Self, both Soul and Body, Lord, under thy Care, ~~and~~ Trust, A that I can leave with none but God, and must fall under an Eternal Disappointment if I am deceived.

First, I consider my Soul and Body as now united, but must be shortly separated and parted. When they came together, and how, and by what Bond they are tied together,

gether, I leave to the Disputations of the Critical. But sure I am that I consist of such essential constitutive Parts. God hath made three Sorts of Animal Beings, One purely Spiritual (*viz.*) Angels; One purely Material (*viz.*) Brutes; and a Third mixed (*viz.*) Humane Creatures, allied to the Angels by the Souls side; to Material Creatures by the Body, and capable of Enjoyments of each Kind, partaking of the last mentioned Nature, conveyed to me by Propagation, from the first *Adam*, who fell from Innocence. I am perswaded, that as soon as I became a Human Creature, I was both guilty and corrupt, I was *shapen in Iniquity, and in Sin did my Mother conceive me*: I have gone astray from the Womb, and been a notorious Rebel against God, Soul and Body, have been both concerned in Practices of Unrighteousness, and justly liable to thine Eternal Vengeance. But I pray, and hope, O Christ, that through the Merit and Righteousness of thine Obedience and Sufferings, I may obtain Pardon, and find Favour and Acceptance with Thee: Let me be renewed in the Spirit of my Mind, and abundantly changed into thy Likeness and Image. How wise, Lord, and gracious have been the Dispensations of thy Government towards me.

The Place of my Nativity has been a Land of Light ; I was not cast amongst *Pagans*, *Mahometans*, or *Christian Idolaters*, but in *England*, where the Gospel shines with Brightness, and the Way to Eternal Life is set forth with most encouraging Evidence. During the chief Part of my Lot, thy Followers, *O Prince of Peace*, have lived free from Persecution ; no compelling Measures have been used to clog or defile Mens Consciences ; the Scrupulous and Doubting have been left to consult the Mind of Christ, and conform to such Rites and Modes of Worship as have appeared to them (upon strict Enquiry) the best to answer the Primitive Rule and Pattern.

What a Happiness have I enjoyed in my immediate Parents being both Persons fearing God, devoting me by Baptism to my Maker's Service, instructing me in the necessary Principles of Christianity, filing many Prayers in Heaven for me, and always manifesting a strong Concern for my being a Child of God, and a Person of some Use and Service in the World.

'Tis, Lord, through help received from thee, that I am continued to this Time. What kind Supplies have I had from thy bountiful Hand ! How remarkable and powerful,

ful, and seasonable have the Deliverances been which thou hast wrought out for me; and especially, How has thy Spirit striven with me, and exerted his Power in restraining me from many Evils, and stirring me up to the Performance of Duties, to which I have been greatly averse.

The Time of my Departure now drawing on apace, I wish and desire that thou wouldest so govern me that both Soul and Body may live together as Heirs of the Grace of Life, that there may be no undecent Strifes between them, and that the Appetites of the Body, and the Passions and Affections of the Soul, may serve the Interest, and promote the Welfare of one another. Let the Soul quicken and excite the Body to its Duty, and the Body prove as little as may be a Weight and Clog to the Soul. Let Heart and Hand joyn together in promoting thine Honour and Kingdom in the World. I would know no Interest but thine, I renounce the Flesh, the World, and all Confederacy with the Powers of Darknes. Thy Ways, Lord, shall be my Ways, thy People my People, thy Glory my End; and where thou art, there also would thy Servant be. Under the renewing Influences of thy Spirit, let me be daily growing up into Likeness and Conformity
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to thee, as I am not my own, but bought with a Price : Let me glorify God with my Spirit, and with my Body, for both are thine.

Though we are, at present, at so great a Distance, as Heaven and Earth ; yet, oh affectionate Saviour ! Let us frequently, and freely converse together, in the stated Exercises of Religion, and occasional Ejaculations : Let my Soul ascend to thee ; and by the Light of thy Word, and the Operations of thy Spirit, do thou, Lord, commune with me. My Hope is in thee, O Lord, whence cometh my Help, *Thou art my Help and my Shield.* May I be blessed of Thee, who hast made Heaven and Earth ; as much as possible, let me become, not only in-offensive, but beneficial unto others : Let me seek, not only my own, but the Good and Happiness of all others within my reach : Let me follow, dear Lord, thy noble Pattern of going about doing Good ; manage me under the various Relations, and different Circumstances of Life : Let me have such Friends, as thou shalt make me, and let me behold thy Face and Goodness, in all the Civilities I receive from them.

I would not be so foolish, as not to expect Trouble, while I am here, since Soul

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and

and Body lie both exposed and *Man is born to it, as the Sparks fly upward.* But as it must come from thee, Lord, let me meekly receive it; do thou order the Kinds, proportion the Measures and Degrees of it, and continue it so long, and no longer, as may serve the Purposes of thy Grace. Dear Lord! I would yield up my self to thy rebuking Visitations, greatly lamenting that I have deserved them; yea, made them necessary. I grieve, Lord, that when thine Hand has touched me (though it has been tenderly, and with an affectionate Heart) I have been so impatient. How have I thrown my self upon the Ground of Vexation, with an Heart fretting against the Lord, as if thine Administrations were unequal, entangling my self in my own Rage, kicking and strugling in an uneasy manner, and foolishly charging my wise Governor, by indecent Complaints, when deep Silence, and low Humiliations, would have become me better. Under all Exercises, compose my Spirit, that in Patience I may possess my Soul, and under all Temptations, defend my Body, that I may possess my Vessel in Sanctification and Honour.

What Delight soever this united couple of Soul and Body may take in one another, their certain Separation is near at Hand;

the Sons and Daughters of *Adam* must taste of Death. The offended Sovereign hath manifested his Grace, with an unparalleled Lustre, to a miserable World, but still suffers some Marks of his Resentment to remain, and the Sentence of Death to continue irreverfible ; fo it must be, oh Lord ! there is no Discharge in that War, and for as much, as it must be, fo, let the antecedent Circumstances, and the Change it self, be under thy Direction : I submit to die, when and where, and how, and by what Means thou shalt see fit ; excuse my Body from all unnecessary Pains and Agonies : Let my Strength be firm and capable of Service to my resting Time, and let me lie down with as few Pangs, and as weak Bands as are consistent with thine Honour. Many of thy Servants have scarce felt themselves die ; thou hast given them an easy Passage out of this World ; though I would not prescribe to my compassionate Saviour, how to use the Keys of Death ; yet, cannot but desire, that the opening of the Door may be without much Noise, and my Entrance thereat with undisturbed Calmness. The Approaches of Death, I expect, will affect my Spirit with awful Fear ; but my dearest Lord, pray, be thou with me, deliver me from Visions of Amazement, from such Horrors as di-

tract the Soul ; help me by thy Spirit, fill me with thy Peace, and Comfort, and Joy ; let me know that I am ascending to my exalted Lord ; Let not my Faith fail, my Hope flag, nor my Heart meditate Terror ; but lift up my Soul with Rejoycing, for as much *as the Day of my Redemption draws nigh*, give me a comfortable View of the promised Land, of the Glories of the heavenly World, and at what Time I shall look down on this evil World, which Christ came to deliver me from ; let it be with a Willingness to leave it, and a regular Submission to the Will of God, solemnly recommending my self into thy Hands. If Opportunity and Capacity will give leave, let me publish to those about me, my sad Experience of the Evil of Sin, the Vanity and Emptiness of the World, the Excellency and Valuableness of God's Service ; what a satisfying Portion he is to his People, and how faithful and true to all his Engagements and Promises. Our parting Time, my dear Body, draws on apace, thy Weakness and Decays shew it, thy Groans and Sweats grow stronger and affecting ; that Breath that ties us together, waxeth shorter : My Lord is summoning me from hence, I shall soon be admitted into the invisible State ; farewell my dear Body,
till

till we meet again, my Affection and Inclination shall remain towards thee, and in Christ's Time we shall so meet with mutual Satisfaction, as to part no more, farewell, farewell, I am gone, and can say no more, the Grave is ready for thee, and the Officers and Ministers of the unknown World attend my Motion upwards.

Secondly, I consider my Soul and Body (which, Lord Jesus, I commit to thee) *as they must be in a separate State from one another*, the Soul will fly away and be gone, but the Body must be left behind, and the Trouble of Feeding, Cloathing, Adorning and Caring for it, will be all over; now it must put on its Night-clothes, and go to Bed, its last Suit, and a very plain Dress; it was before, perhaps, admired for its Beauty, its Strength and Activity, its comely Proportion of Parts, its rich Attire, and shining Ornaments, and was the Object of our Relatives Delight and Embracing, but now *there is no Form nor Comeliness in it*, it looks unpleasant and affrighting, and must be moved away out of their Sight; poor Body! the Weariness thou hast groaned under, has rendered thee like a tired Horse on a Journey, the various and frequent Infirmities that have lain upon thee, have made thee like an Instrument of Musick out of Tune,
unfit

unfit for Use. I may say, as others before me, many a sad and painful Hour I have had in this frail and faltering Flesh ; What Cares, what Fears, what Grief, what Groans, has this Body cost me ? How many Hours of precious Time have been spent to maintain, please, or repair it ? How considerable a Part of Life has been consumed in necessary Sleep and Rest ; how much in Eating and Drinking, Dressing, Physick, &c. these are reconciling Considerations for the laying of it down, till it shall be better fitted for Use ; it must be confessed, that this Body has been too often an Enemy and a Snare, and has greatly betrayed me ; but yet I would not disown its Helpfulness, the Labours and Fastings, and Tears of it, have been of no small Service to my Soul ; it has frequently joyned with me in solemn Dedications to the Lord ; How often have these Hands and Eyes been lifted up, with my Heart, unto God, in the Heavens ; my Mouth has been employed in Thanksgiving and Praise ; my Face has been foul with weeping when I have poured out Tears unto God : In short, this Body has been the Instrument of my Soul in the Work of Christ, has born a Part with it, hath been yielded up *a living Sacrifice*, Rom. xii. 1. and the Members of it, Instruments

struments of Righteousness unto God. It stands, Lord, in thy Covenant united to thee, and in that Relation let it still remain ; thou hast prepared and sheeted the Grave for me, and under thy Care I lie down in it according to God's Appointment ; let it be Earth to Earth, Ashes to Ashes, Dust to Dust, in sure and certain Hope that there will be a Resurrection unto Eternal Life, and in firm and lively Hope of the Resurrection of this Body (formed after the Likeness of Christ's Body) to a Life of Glory and Eternal Happiness. Here thou wilt lie still and be quiet, wilt sleep and be at rest ; *for here the Wicked cease from troubling, and here the Weary be at Rest,* Job iii. 13, 17. Here is the forsaken Dust of all Ranks and Qualities to keep thee Company ; Thou wilt lie down *with Princes that had Gold, who filled their Houses with Silver ; with Kings and Counsellors of the Earth, which built desolate Places for themselves,* Job iii. 14, 15. the Small and Great are here, and the Servant is free from his Master : 'Tis so far from being an untrodden Path, that all the Sons of *Adam*, two only excepted, have gone the same Way. Respect has been shewn to the dead Bodies of the Saints, by their surviving Friends, and great Notice taken of it, to their Honour
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and high Commendation. When *Herod* had beheaded *John the Baptist*, his *Disciples* came and took up the *Body* and buried it, *Mat* xiv. 12. 'Tis recorded, *Acts* viii. 2. That *devout Men* gathered up the poor crushed and broken Remains of martyr'd *Stephen*, and carried them to Burial. There was some good Thing towards the Lord God of *Israel* found in *Abijah*, though the Son of *Feroboam* his Dust was more valuable, than the rest of the Family, and therefore he came to the Grave, and was buried with the mournful Concern of *Israel*, when the Carcasses of the rest were exposed as Meat to the Dogs of the Earth, and to the Fowls of Heaven, *1 Kings* xiv. 13. not only Men on Earth, but Ministers from Heaven, seem to have some Charge about the precious Dust of true Believers. The Holy Angels, which ministred to Soul and Body, when they lived together, don't lose their Affection to them, or Concern for them when parted; we find them conversant about the Grave of Christ, *they sat one at the Head, and another at the Feet, where the Body of Jesus had lain*: What they did for the Head, they are ready also to do for his Members, when he commissions them thereunto. There was a Contest between *Michael* and the Devil,

Devil, about the Body of *Moses*, *Jud.* ix. which evidently shews, that *Michael* had some Charge and Trust about it: However, Christ thy Lord, owns thee, and will take Care of thee, thou sleepest in Jesus, in the Arms, and under the Eye of Jesus, *1 Thes.* iv. 14. whilst thou liest in the Grave: Those that are fallen asleep in Christ, are not perished, *1 Cor.* xv. 18. Christ himself is risen from the Dead, and become the first Fruits of them that slept, *1 Cor.* xv. 20. Thou shalt not be forgotten or neglected in the Grave; for Christ, who is the Beginning, the First born from the Dead, *Col.* i. 18. has engaged for thy Revival and Resurrection; Every one which seeth the Son and believeth on him, shall have everlasting Life: And Christ will raise him up at the last Day, *John* vi. 40.

But oh my Soul! if thou must leave thy Body in the Dust to see Corruption; yet thou art of another Building, thy Foundation is not in the Dust, if thou hast dwelt in an House of Clay, yet thine Extract and Original is heavenly; God is the Father of Spirits, *Heb.* xii. 9. of all Spirits, and particularly the Spirit of Man within him, *Zac.* xii. 1. is of his Forming. I my self may say

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with *Elibu*, Job xxxiii. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.* This Soul also, which immediately, upon its Separation from the Body, and flight from the World, returns to God who gave it, I refer especially (as my better Part) to thy Care and Conduct, O blessed Jesus! who hast redeemed it, and art the Lord God of Truth: I am sensible, that will not die or sleep with the Body, when it dies, but will exist in a separate State, and go upwards, no Power can retain it, no Arms nor Arguments will avail any Thing; the Prince with all his Authority; the Physician with all his Medicines and Methods of Cure; the Souldier with all his Force; the Orator with all his Eloquence; yea, the most improved Saint with his importunate Intercessions, can do nothing; the Spirit must, and will *return to God who gave it.* Lord, how awful is the Thought! and were it not for the precious Cloathing of Christ's Righteousness, the perfumed Garments of my Lord, which I hope to put on, it would be much more so. How far my Spirit will be one with others, or how far distinct and individuate; how it will subsist, whether it will act by Organs, by
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any Thing that answers to a Body, or without ; where, or in what particular Place it must remain, or what will be the Manner of Converse and Communication in that World, my Lord and Redeemer knows ; But I am contentedly ignorant, and a Stranger, because he would have me so, not having seen fit to reveal them. O blessed God ! let me be, not only in thine Hand, and continued in thy Love, but the Day I go hence, let me be with thee in Paradise ; *with thee* must mean Communion, and a Participation of Blessedness, who hast kindly promised, that *where thou art, there also shall thy Servant be*, John xii. 26. I am a Stranger and a Pilgrim here, in due Time, Lord, take me home. The Interrment of some Mens Bodies hath been with great Magnificence and costly Expence, as if they would out-brave Death ; but let my Soul be safe, and promoted to Honour, and admitted into the Presence of thy Glory, with exceeding Joy. 'Tis usual with the Princes of this World, for the Honour and Safety of such as they respect and value, to send proper Persons to receive them upon Entrance into their Dominions, to conduct and guard them to Places prepared for them. Oh blessed Jesus ! though all

Places are under thy Dominion, yet upon Entrance into the invisible World, let me not be left destitute ; the Regions are unknown, help me to a Guide ; they may be dangerous and unsafe, full of Enemies lying in wait to intercept my Passage ; Lord, furnish me with a Guard. When poor *Lazarus* was released from the Miseries of this evil World, he was carried, by Angels, into *Abraham's* Bosom, *Luke* xvi. 22. may the like Honour be conferred on me ; there were special Messengers of the first Rank of Creatures sent to fetch him : They did not object, that he was but a Beggar, and therefore it would be an undervaluing to them ; they did not say he was lately set with the Dogs of the Rich Man's Flock, who were so kind and charitable as to come and lick his Sores ; they did not say, Who would touch such a Soul as came out of such a loathsome Body ; but the friendly Offices they performed in his Life Time they continued and compleated at his Death : May it be so with me, when my Change cometh. I have had Conversation with Men, with good Men and bad Men, and what a vast Difference have I found between the one and the other ! How distastful and wounding has been the vain and frothy Com-

Communications of the Ungodly, and what Savour, Refreshment and Delight have I received from the feeding Lips of the Wise and Righteous; but, Lord, my Conversation with thee has been beyond all: How has my Soul been healed, strengthened, and comforted under thy Word and Sacraments; what Reason have I to remember many Sabbaths, with enlarged Thanksgiving, God and thy self (O my Soul!) only know what has passed between us in secret, when thou hast been retired from the World; how low hast thou stooped, O God! how surprising have thy Condescensions been; how highly have I been advanced, and to what Freedom have I been admitted with thee; how mean have all the Beauties and Glories of the World appeared, when I have been in thy Embraces; how pleasant would a Removal have been into the other State, when thou hast been dandling me upon the Knee, and kissing me with the Kisses of thy Mouth; but now, Lord, I come to thee nearer than yet I ever was: Admit me to the Honour of thy free Grace; thou hast put off the Vail of my Flesh, take me within the Vail, into the Holy of Holies. Now, Lord, what wait I for, my Hope is in thee; thou know-

knowest what I wait for, even to be ushered into the Presence of thy Glory, with exceeding Joy; open the everlasting Gate, that an Heir of Glory may come in. I am fully persuaded, that *in thy Presence there is Fulness of Joy, and at thy right Hand there are Pleasures for evermore.* Now, Lord, perfect what thou hast begun, compleat my Soul with thy Likeness, appoint me my Mansion in my Father's House; let me sit down with *Abraham, Isaac and Jacob* in the Kingdom of my God, and be furnished to bear my small Part in the Services of the upper State, waiting, with all Submission, till my Lord shall perform his finishing Work of joining a glorious Soul to a glorious Body, that both may be everlastingly employed, in adoring the Grace and Love, and Excellency of an infinite, eternal and unchangeable God.

Thirdly, I consider my Soul and Body as they will be reunited to live together for ever; which Matter I leave to Christ, to his Power and Management, without the least Doubtfulness of his Care and Fidelity; though thy Days of Darkeness may be many, O thou, that sleepest in the Dust of the Earth, yet lie still, and be at rest, thou shalt awake again; whilst thou
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reſteſt, thou reſteſt in Hope, that thou wilt not always be left there ; if a good Man dies, he ſhall live again in Chriſt, in the beſt Senſe of the Word, *all the Days of my appointed Time,* in the Grave, *will I wait therefore, till my Change,* my laſt Change, my glorious Reſurrection *comes* : Thou wilt hide me in the Grave and keep me ſecret, till thy Wrath be paſt, the laſt Tokens of thy Diſpleaſure be removed ; as long as the Bodies of the Saints lie in the Grave, there are ſome Remains of that Wrath, of which they were Children by Nature ; when the Body is raiſed with a Likeneſs to Chriſt's glorious Body, the laſt Enemy, even Death, will be totally deſtroyed, and all the Works of Divine Indignation will ceaſe for ever. If thou hideſt me in the Grave, as Men hide their Treasures in Places of Secrecy and Safety, yet thy Power will take me out ; thou haſt appointed me a ſet Time, and wilt remember me when thou ſhalt call me out of the Grave. I ſhall be ſuddenly raiſed and come up, as a Servant at his Maſter's Call, when Chriſt ſhall deſcend with a Shout, the Arch-angel exert his Voice, and the Trumpet of God ſhall ſound to awaken a ſleeping World, to gather together the whole

whole Assembly of the Saints, and proclaim their Eternal Jubilee; their Dust (though dull of Hearing) will be effectually awakened, and answer him, who hath a Desire to the Work of his Hands, even Christ, who will make them eminently appear the Work of his own Hands, in that glorious and joyful Day, *Job* xiv. 13, 14, 15. and whereas these dry Bones shall live, the Sinews, and the Flesh, and the Skin, shall come upon them, and cover them: My blisful Soul shall wait, during the Continuance of all the appointed Time of Separation, till Christ shall unite us. I take it for granted, that Holy Souls, when they go out of these Bodies, and this World, are immediately lodged with Christ; when that happy Beggar died, his Soul was carried into *Abraham's Bosom*, *Luke* xvi. 22. St. *Paul* concludes upon being with Christ, when he departed from hence, *Phil.* i. 23. He has not only promised in general, that, whosoever overcometh, shall sit down with him on his Throne, and *eat of the Tree of Life, which is in the midst of the Paradise of God*, *Rev.* ii. 7. iii. 21. but he particularly engaged to the penitent Thief, that that Day (*viz.*) the Day of his Crucifixion, he should be with him in Paradise:

dice : We know but little of the invisible State, but yet are we assured, that the Spirits of the Just, when they are called to the general Assembly, and Church of the First-born, are made perfect, *Heb. xii. 23.* however they bear an Inclination to the Body, and wait for the Redemption of it, *Rom. viii. 23.* not that the Soul begets any Uneasiness to it self, or Displacency at God's Government and Administration ; but still its Happiness is not compleated till the Body, who shared with it in Labour and Suffering, comes to share with it in Glory and Reward. Whilst Body and Soul were together, on Earth, though the Body might grieve the Spirit, by its irregular Appetites, and Cravings, and the Spirit hurt the Body by its violent Passions and Emotions, yet how great was their Love to one another, far exceeding the Love of *David* and *Jonathan*, or the strongest Conjugal Affection between the most endeared Couple in that State : How freely did they forgive one another, and how grievous was their Separation ? and certainly the Soul (like *Pharaoh's* Butler) does not forget the Body, when it is advanced to Heaven. In the early Days of the World, *Enoch* prophesied of the Lord's coming to Judgment, with Ten Thousand

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of his Saints, *Jud. ix.* And *Job*, in the Confession of his Faith, not only speaks with Assurance of the Resurrection of the Body, but also of a Redeemer to come, and his judging the World in the End of Time; whom he should see in his Flesh, and his Eyes should behold, though his Reins within him should be first consumed, *Job xix. 26, 27.* St. *Paul* also openly declared, that *they which sleep in Jesus, God will bring with him*, *1 Thes. iv. 14.* in which Expression, the Union between the Soul and Body is supposed, and indeed, the Soul and Body being essential constitutive Parts, the Man is not compleat without both; but Christ will perfect the whole Man before the mediatorial Kingdom be delivered up. Tho' the Souls under the Altar, that were slain for the Word of God, and the Testimony of Jesus, which they held, had white Robes, large Measures of heavenly Glory given them; yet their Affection for their Bodies, and Inclination towards them, was clearly manifested by that loud Cry, *Rev. vi. 10, 11. How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth;* compared with that loud Shouting and Rejoicing, *Rev. xviii. 20. Rejoice over her,*

her, thou Heaven, and ye Holy Apostles and Prophets, for God hath avenged you of her. If the Saints must judge the World, even Angels in the last Day, 1 Cor. vi. 3. they'll be compleated in their Nature, as well as in their Happiness; Christ waits in Heaven *expecting till his Enemies be made his Footstool*; no Wonder that his Members that are with him, should do the like, Heb. x. 13. How joyful will the reuniting and meeting of these dear Relatives be; those that dwell in the Dust will awake; and the Earth, by Christ's Order, shall cast out the Dead, and the Bodies of the Saints arise in Union with their Souls, to put on Immortality, Isa. xxvi. 19. The parting Hour was very heavy, but the Re-espousal will be with Joy unspeakable; that will be the Time of Refreshing, Acts iii. 19. and it will *come from the Presence of the Lord*; 'tis his Presence and Power that will bring it about: Oh pleasant Morning; what delightful Claspings and dear Embracing will there be betwixt them! How is my Faith and Hope in the Redeemer's Power and Love strengthened as to the Re-uniting of Soul and Body; when I consider the Specimens of it, that God hath given to the World in ancient Times,

Times, and particularly in the Days of Christ's Appearance on Earth, both before he suffered, and when he rose from the Dead; Christ revived, not only such as had newly expired, as *Fairus's Daughter*, *Luke* viii. 53. though her Spirit was gone, and came again upon the Call of Christ, *ver.* 55. But such also as were very manifestly under the Power of Death, and had been so for some Time. The Widow's Son at *Nain* was not only dead, but carrying to his Grave, when our Saviour quickned him, and delivered him alive and well to his Mother, *Luke* vii. 12. *Lazarus* was dead and buried, and in a putrifying Condition, when our Saviour called him out of his Grave, and returned him to his Family; and what was the Case of those many Bodies of Saints which arose out of their Graves, and went into the holy City, *and appeared unto many*; they probably (at least some of them) might have been a considerable while under the Power and Insults of Death: But 'tis equal to the Power of Christ, whether it be a shorter or a longer Time, with God all Things are possible, *Mat.* xxvii. 52, 53.

Being thus perfected, both in Soul and Body, thro' the Undertakings of my Lord
and

and Saviour Jesus Christ, the Eternal Son of God, as the finishing Part: Let me be presented faultless before the Presence of thy Glory, with exceeding Joy. The mediatorial Kingdom now expiring, and being to be given up to the Father, *that God may be All in All*, to me and all the Redeemed to all Eternity, the Work of Redemption being fully finished: Sit down, Lord, upon the Throne of thy Glory, with all the Trophies of Valour and Conquest, with shining Marks of Grace and Clemency, be thou glorified in thy Saints, and admired in all them that believe. When the Mystery of God shall be finished, let the Song of *Moses* and of the Lamb, with Eternal Hallelujahs, be sung in the fullest Choir, and with unjarring Comfort.

C O N C L U S I O N.

And thus I have shewed you what is Faith in Jesus Christ. Let the Critical continue to wrangle, the Prophane to scoff, the Uncharitable to censure, and the Offended go on with their Prejudices. May God and my Redeemer strengthen me so to act as I have here declared.

May I live by Faith whilst I live, and die in Faith when I die, and bear a Part with the Redeemed in the joyful Services of the heavenly World, through him who has loved me, and washed me from my Sins, in his own Blood. *To whom be Glory and Dominion, for ever and ever. Amen.*

F I N I S.

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